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# *The* Masonic Craftsman

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*In This Issue: "Swedish Freemasonry" by Melvin M. Johnson*



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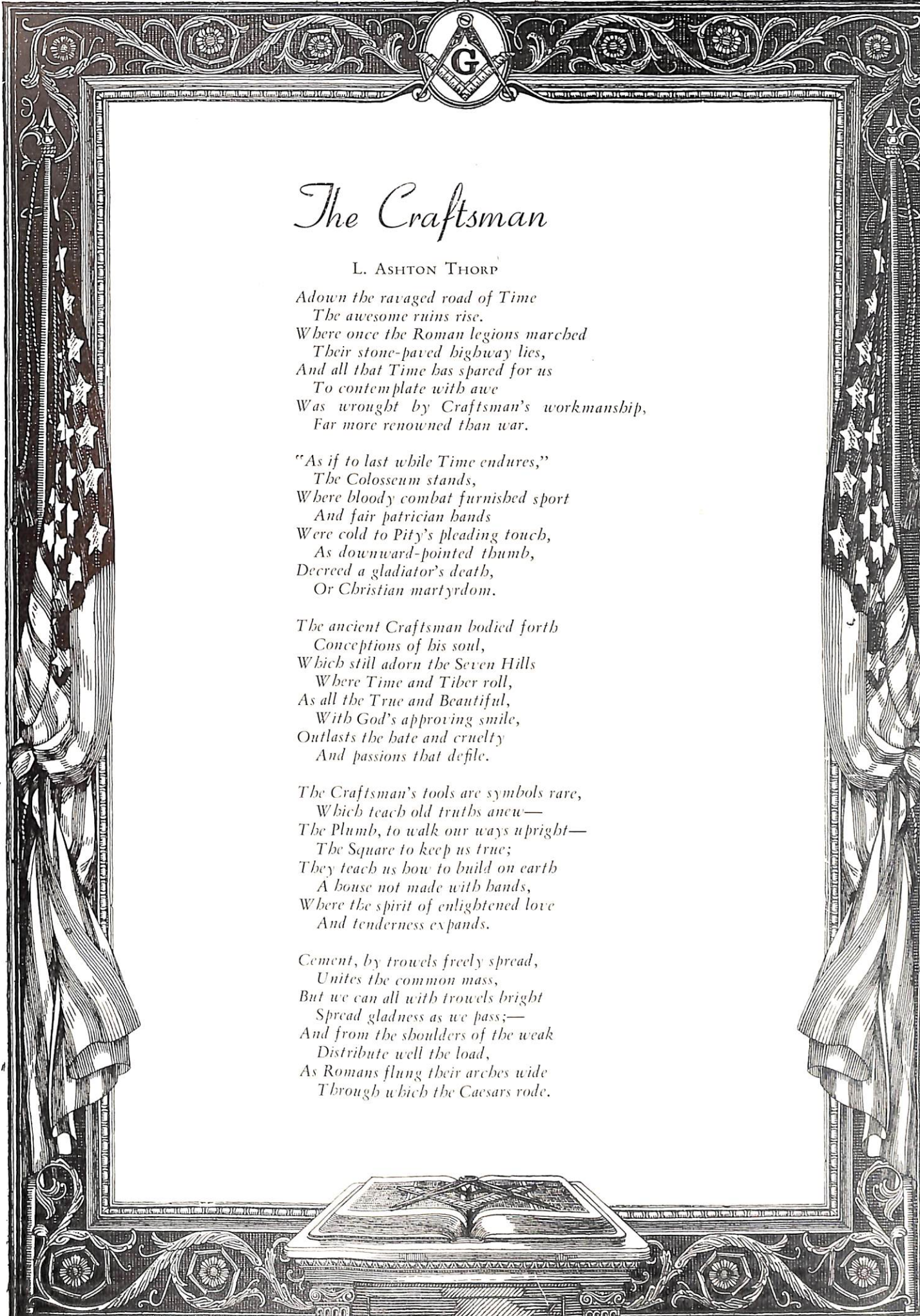
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*The Craftsman*

L. ASHTON THORP

Adown the ravaged road of Time  
The awesome ruins rise,  
Where once the Roman legions marched  
Their stone-paved highway lies,  
And all that Time has spared for us  
To contemplate with awe  
Was wrought by Craftsman's workmanship,  
Far more renowned than war.

"As if to last while Time endures,"  
The Colosseum stands,  
Where bloody combat furnished sport  
And fair patrician bands  
Were cold to Pity's pleading touch,  
As downward-pointed thumb,  
Decreed a gladiator's death,  
Or Christian martyrdom.

The ancient Craftsman bodied forth  
Conceptions of his soul,  
Which still adorn the Seven Hills  
Where Time and Tiber roll,  
As all the True and Beautiful,  
With God's approving smile,  
Outlasts the hate and cruelty  
And passions that defile.

The Craftsman's tools are symbols rare,  
Which teach old truths anew—  
The Plumb, to walk our ways upright—  
The Square to keep us true;  
They teach us how to build on earth  
A house not made with hands,  
Where the spirit of enlightened love  
And tenderness expands.

Cement, by trowels freely spread,  
Unites the common mass,  
But we can all with trowels bright  
Spread gladness as we pass;—  
And from the shoulders of the weak  
Distribute well the load,  
As Romans flung their arches wide  
Through which the Caesars rode.



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**TOTALITARIANISM** It is well always to examine both sides of a question, for there is more than one side, and the merits and demerits of totalitarianism are much in the public mind just now.

It is contended by some that only by Christianity or Christian education can the world be saved from an abyss of which no man can see the bottom. The danger is perhaps created by an increasing command of material forces and the co-incidental decline in moral standards. Yet it is evident that men and women turn away indifferently from many of the conventional presentations of Christianity. The ordinary man no longer fears hell and has ceased seriously to hope for heaven. "The one is becoming a region of comic stories and the other of fairy tales."

Perhaps the strongest threat to Christianity comes from totalitarianism in all its forms. It cannot be honestly denied that Naziism in Germany, Communism in Russia and Fascism in Italy has conferred a good many benefits on their respective countries. But these benefits are brought at a heavy price. Apart from the State the individual has no apparent value. The race, the nation, the party stand supreme, demanding and receiving complete surrender and devotion to service that knows no limitations.

This is fundamentally at issue with Christianity which holds that personality has value in itself. There can be no compromise or conciliation between totalitarianism and true Christianity, for they are at bottom opposed.

"Christianity has, therefore, to face a struggle over a wider field and of severer intensity than any perhaps it has yet known. Bound up with it is the hope of democracy. To conceal these obvious truths is to mislead the people."

There is danger right at home. We have the Right and Left wing of our politicians. Only a few are consciously totalitarians, but many more are unconsciously so.

One is commonly told that the Church is faced by so great a relaxation and change of morals as to mount to a rejection of Christian morality by the modern world. Social philosophers like Bertrand Russell and novelists like Aldous Huxley are held up as if they were unquestionable prophets and leaders of the young generation. It has to be admitted that the standards of a certain section of society, and among them a section of the so-called intellectuals, are extremely loose—not to say rotten. But their example does not necessarily contaminate the mass of people save in so far as it does act healthily as a warning example.

Among other agencies the "movies" are often admittedly aphrodisiac, and some newspapers and other periodicals sensational and salacious, both below the intelligence and the moral standard of the public to which they cater, although they do not know it. These influences are subtly opposed to Christian principles.

"It is right to take note of these unpleasant features of the modern world, but it is not at all necessary to lose one's head about them nor to fear them overmuch."

They cannot be ignored, however, but must be taken into account in any evaluation of the various systems about which so much of life today revolves.

**CANADA** A striking illustration of the ability of nations who are neighbors to live in harmony exists in the unguarded boundary between this country and Canada.

The theme has been elaborated upon at length by able writers and statesmen. The fact is that given a reasonable attitude and a careful consideration of each other's rights, no emergency can arise which is not susceptible to a fair settlement. A hundred years of peace amply illustrates this.

Why, then, cannot this same spirit be inculcated and cultivated between other nations?

Differences of language are one bar. But there is an international court already set up, and it would seem that the exercise of common sense would prompt the sane ruler of any country to submit to arbitration rather than the use of force. Democracy in its purest form may be difficult of attainment, but the rights of all citizens in preference to the dictates of one man or group is much to be desired.

**STAR** The Proceedings of the Grand Chapter Order of the Eastern Star of Massachusetts makes interesting reading, showing that a useful adjunct to the Masonic fraternity is functioning in an orderly manner, and accomplishing within its field much good work.

The membership in Massachusetts comprises 49,928, a net loss for the year of 1,219. The receipts were \$51,152.53, and disbursements \$49,406.66.

The printed record compiled by the excellent and efficient grand secretary, Carrie A. Cushing, shows much activity and breathes throughout a spirit of consecration to a good cause.

These sisters of ours are entitled to much credit for the splendid way in which they conduct all their affairs and those Master Masons who are allied to it by membership have just cause for pride as they have doubtless pride in their affiliation.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

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Alfred Hampden Moorhouse, Editor and Publisher.

October, 1938 ]

MASONIC CRAFTSMAN

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**GAMBLING** A few years ago there seemed to be a letdown in public opinion against gambling. Whether or not it was due to propaganda allied to the return of legalized liquor-selling, synchronized with the repeal of prohibition is immaterial, but it would almost seem so, for where formerly there was the decided objection of upright people against legalized gambling, the evil thing has now insidiously fastened itself upon the country. To judge from the front pages of many afternoon metropolitan newspapers, race returns and the figures of the pari-mutuels form the principal topic in which people are interested.

There was held recently in New York a trial of a high-placed politician charged among other things with corrupting the courts in behalf of bankers (?) in the "numbers" or "pool" racket in that city, whereby thousands of people unable to spare even the few pennies daily necessary were mulcted of millions of dollars annually, by far the greater part of which found its way into the pockets of racketeers and gangsters of the worst sort.

Occasionally, but not often, we hear of an attempt to raise money for some "Masonic" purpose through "bingo" or some other similar device. Fortunately when Grand Masters have knowledge of such plans they are prompt to prohibit them, for these have no place in the fraternity's program.

Gambling is an insidious thing. The thought of profit without effort which is motivated by avarice is a natural instinct among many people. The odds against the casual or even confirmed gambler are always great, unless he be in on a crooked deal. The profits from gambling are in the long run non-existent.

A re-awakening of the civic conscience of people generally is necessary to break up the element now controlling the vice. If it is not done, broken lives and homes, misery, hunger, and unhappiness will inevitably continue to be a feature of our supposedly civilized life. An intelligent and enlightened public opinion could correct the evil. In this behalf Masons may well take an active part.

**NEEDS** To facilitate distribution of any essential element it is necessary to canalize them from the main reservoir to the individual units. Water, electricity, gas, oil and other distributive systems of the big public utilities corporations illustrate this need. Without their distributive systems these great influences in modern life would be comparatively useless.

In the outer edges of the Northwest Territories of Canada lie great resources of gold and other precious metals, pitchblende, from which the mysterious element radium is procured, and other natural elements which because of their inaccessibility are of relatively small value.

So in Freemasonry, there exists a precious hoard of knowledge, the stream of which is largely controlled by Grand Lodge depending in turn for its value upon the extent to which it is made available to individual members.

To make Masons of men it is imperative that something more than the mere recital of the Degree Work be carried on. Initiation, passing and raising are but part of an apprenticeship extending through life which must be carried on into the journeyman class, so that having once experienced a taste of what Freemasonry means a man will receive so powerful an impression upon his mind and character that he will feel impelled to carry on the work of the Craft in his daily life—in and out of Lodge.

This is essential if Freemasonry is to be more than the name of a tradition.

The percentage of useful members is small. Evidence abounds of a superficial interest in or knowledge of lodge activities. The attitude of an *average* Mason toward printed Masonic literature is one of almost complete indifference. To a large extent this is the fault of the present system, for a program sufficiently interesting could be devised to insure support and cooperation in the fraternity and its work.

It is a difficult problem. Leaders of probity and vision are needed, not merely officials addicted to circumlocutory routine, much of which is pathetically devoid of any inspirational spark. They will be competition with other interests, it is true, but with courage and a steadfast purpose to "get somewhere" it can be done.

**CONGRATS** It is a source of satisfaction to learn that more and more the grand jurisdictions of the fraternity in this country are coming to recognize the value of unity in their Masonic efforts.

This unity is evidenced in the recent accretions to the membership of the Masonic Service Association which, having its headquarters in Washington, D. C., the nation's capital, yet serves indiscriminately the whole country, speaking for a majority of the grand lodges of the United States in all matters coming within its field—which is that of Masonic service.

It is to be hoped that those grand lodges which are not now members of the Masonic Service Association will soon decide that they should "pull their weight" with others in behalf of unified action in all Masonic emergencies.

The merit of the work of the association is evident in its past record, especially during recent years. With a continuation of the admirable and able executive direction of Wor. Carl H. Claudy, its secretary, the work is in good hands. There is surely need for concerted and prompt action in any matter which affects the whole Craft and this agency in its present setup is the best available. Upon it may be built a power for good which may be of incalculable benefit—not only to the Craft in this country but to the whole structure of society everywhere.

Let it not be true of any grand lodge as the old farmer said: "he's the most willing horse I ever knew—willing to let the other horse pull the whole load." That is not the spirit of true brotherly cooperation.

# A Monthly Symposium

## Should All Fiduciary Officers of the Lodges Be Bonded?

The Editors:

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

### A ONE-WAY QUESTION

By JOS. E. MORCOMBE  
Editor *Masonic World*, San Francisco

"SHOULD the Fiduciary Officers of Lodges be Bonded?" There would seem to this writer little need or opportunity for argument on this, our topic for the month. Business methods are as necessary in the conduct of a Masonic lodge as in any other place where money matters are involved. It is a feeble plea, and one contrary to the counsels of common sense, to declare that the brothers who are entrusted with the handling of lodge funds should so far enjoy the confidence of their fellows that they be regarded as proof against temptations and immune to carelessness, and that bonding would imply suspicion of dishonesty.



Those of us who have a long and intimate knowledge of Masonic affairs know that good men do occasionally go wrong, whether they be Masons or profanes. We have known of lodge funds misused by those who should have regarded the confidence reposed in them as the highest incentive to a strict integrity. It is not unknown that grand lodge moneys have been consistently used for private purposes. At least in one case within recent years the death of a grand secretary revealed a deplorable condition, resulting in a very embarrassing and serious situation.

The lodge secretary or treasurer is a business agent of the body he serves. As such he differs in no respect from the like officer of a business house or corporation who has the handling of funds as his duty. There is no thought or suspicion of untrustworthiness or dishonesty attaching to the latter in that he is bonded. It is a matter of course; a part of the business methods of the institution. The practice is based upon the general experience of corporations of all sorts.

Many men who are unquestionably honest in all their dealings are unfortunately careless in habit. Such carelessness extends to their financial affairs, whether private or of trust. In such case the bonding tends to correct such fault, by enforcing order and promptitude in the handling of accounts. It also promotes caution in that a means is provided for checking any laxity in financial matters committed to the charge of such persons. This holds good, whether Masons or non-Masons are concerned.

The brothers elected to such positions of honor and trust, if they are truly competent and informed as to the scope of their duties, will prefer that the offices be thus bonded and protected. For they will also know that they too are protected against any possible criticism. The supervision of their accounts and methods will be to their constant advantage and peace of mind.

### A COMMON SENSE PRECAUTION

By J. A. FETTERLY  
Editor *Masonic Tidings*, Milwaukee

IF we were to be governed in our consideration of our subject this month solely by the beneficent teachings of Freemasonry, with no regard for the sterner facts of life, we would trustingly exclaim that



a brother of the Craft is worthy of absolute trust and to exact a bond from him would cast a doubt on his trustworthiness; we would thus logically be forced to answer our query in the negative. If, however, we regard the management of lodge funds as a business enterprise, controlled by business principles and practices, we would of necessity have to reconsider our first impulse and vote for the bonding of all officers of a lodge having to do with lodge funds. Our second judgment would probably be strengthened if we recall certain cases that have come to our attention where serious loss was suffered by neglecting this primary business precaution.

Not only is such a precaution necessary for the protection of the lodge, but most officers now demand they be bonded for their own protection and to prevent criticism or question. All men are subject to the inherent weaknesses of nature, and we are all prone to be careless at times. Knowledge that one's actions are subject to close scrutiny and periodical examinations has a bracing effect on character and tends to discourage carelessness and inefficiency.

In an earlier day when lodges were smaller and when lodge funds were usually barely sufficient for expenses, many considerations which must be given due weight today, were not important. Today, when lodge memberships run into the hundreds—or even a thousand or more, and when lodge funds have grown accordingly and their investment and careful supervision is necessary, the bonding of the officers controlling or handling those funds is only a common sense precaution.

### A WISE PRECAUTION

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

THE question asked in this symposium: "Should All Fiduciary Officers of the Lodges Be Bonded?" calls for but one answer: Yes! for without in any way impugning the good faith or integrity of the keep-



ers of funds which are the property of the lodge, occasions do arise when circumstances render it difficult for even the strongest-minded men to refrain from "borrowing" sums of money from funds entrusted to their care and which they do with the sincere intent to repay them in the full and confident expectation that such "borrowing" is but a temporary expedient, without the remotest purpose of wrongdoing.

Men are now in jail because of their inability to repay such "loans," and the fraternity has in the aggregate suffered severe losses because of the frailty of human nature. The stain of criminality remains with an individual defaulter as well as his family throughout their lives, and is a source of great anguish of mind.

The formal bonding of an officer who has control of lodge funds need not be construed as a reproach upon his integrity. He has been given the confidence of his fellows. He would be among the last to abuse it. If when he assumes office it is frankly understood that the job, not he, is adequately bonded, he cannot in good conscience object, and it will be a deterrent, always, to the commission of any act which may jeopardize the common possessions of the lodge, as well as wreck his own happiness.

By all means let fiduciary officers be bonded, for the good of the individual and as well that of the lodge.

### PRUDENT PRECAUTION

By WM. C. RAPP  
Editor *Masonic Chronicle*, Chicago

EXPERIENCE teaches that it is the part of wisdom to guard against loss which cannot be foreseen by means of insurance which will indemnify us in case the unexpected happens. We insure



our houses against fire, our valuables against loss or theft, our lives against illness and death, our employees against embezzlement, and in countless other ways protect ourselves against eventualities which although of infrequent occurrence are nevertheless ever present possibilities. The principle of insurance as a precautionary measure is so well established that nothing need be said in its favor. Why then should not a lodge insure

itself against loss of funds and property which it intrusts to fiduciary officers by placing them under bonds? It is clearly a matter of business and should be looked upon in a businesslike manner.

It is senseless to maintain that when a lodge insists on bonding those who handle funds they are casting a reflection on the integrity and fidelity of their brethren. The very act of selecting them for these important responsibilities is an expression of confidence in their probity and rectitude, for surely no lodge will offer a fiduciary position to one against whom the slightest suspicion of dishonesty is entertained. Yet the frailty of human nature, the possibility of lack of moral strength to resist temptation, as well as deliberate betrayal, must be taken into consideration. With regret it must be admitted that such things have happened and doubtless will happen in the future.

Moreover, the bonding of a financial officer is of direct benefit to the individual concerned. It is a well known fact that in our fraternity there is the inclination to forgive transgressions, to shield the offender with the mantle of charity, and to inflict light punishment, if any at all. These are all very fine sentiments, but they are of little help to the man who is fighting temptation or has developed moral weakness when faced with adversity. On the contrary, it has a tendency to rob him of his power of resistance to temptation. When an officer is placed under bond a third factor enters into the transaction, and when a man realizes that this third party will relentlessly demand full accounting and responsibility it will have a good effect in keeping him in the straight and narrow path.

We believe that all fiduciary officers of lodges should be placed under ample bonds, and that their accounts should be carefully and efficiently checked or audited at frequent and regular periods, irrespective of the length of time they have served with honor and rectitude or their reputation for honesty and uprightness.

### SYMPOSIUM

The characteristic which perhaps distinguishes the writings of the four symposiasts in the four journals in which these opinions have been appearing regularly during the past few years is that of independent thought, for in many cases there is an almost directly opposite viewpoint expressed.

While agreeing frequently in the main essentials of the matters discussed and their treatment this independence of opinion cannot fail to be of great value to the reader, directing his thoughts into channels of productive usefulness and as a result increasing the knowledge of Craft matters so essentially necessary to the growth and understanding of Freemasonry.

# Freemasonry In Sweden, Denmark and Norway

By

M.:W.:MELVIN MAYNARD JOHNSON

Senior Past Grand Master of Masons in Massachusetts, and Chairman of Grand Lodge Committee on Recognition of Foreign Grand Lodges

## FOREWORD

THERE is such a paucity of information in the United States concerning the Freemasonry of the Scandinavian countries and so many questions are constantly being asked, that the following text has been prepared by the Senior Past Grand Master of the Grand Lodge of Massachusetts as a result, not only of study, but of official visitations which he has made during the last three years in his capacity as M.:P.: Sovereign Grand Commander of the Supreme Council, 33°, Ancient and Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America.

It is hoped that the dissemination of this story of Freemasonry in Sweden, Denmark and Norway may not only be informative to those who are interested in the subject, but may prove particularly helpful to those officially charged with the consideration of the question of recognition and exchange of Representatives with these three Grand Lodges.

It will probably be a matter of some surprise to many officers of the Craft in this country to know that these Scandinavian Grand Lodges are much older than a large majority of the Grand Lodges of the Western Hemisphere, and that they have been recognized by the Mother Grand Lodge of England for a great many years.—JOSEPH EARL PERRY, *Grand Master of Masons in Massachusetts*. July 1, 1938.

UNTIL recent years, our knowledge of Freemasonry in the Scandinavian countries was restricted to such sparse accounts as could be found in English publications, as very few Americans were able to read the scholarly histories and sketches available in Continental European languages. Sweden had given the true story in *Meddelanden fran Svenska Stora Landtlogens arkiv och bibliotek* ("Information from the Archives and Library of the Grand Lodge of Sweden"), of which Part I, covering the years 1735 to 1774, was published in 1892, and Part II, covering 1775 to 1800, in 1898. Yet as late as 1919, Gould's pronouncement that Swedish Freemasonry was only a "soi-disant connection of the great Masonic families" was accepted by those unfamiliar with the actual facts available in Swedish and German. Fortunately, independent research and personal investigations have enabled American Masonic leaders to ascertain the real story, so that the Freemasonry of Sweden, and of the sister Jurisdictions of Denmark and Norway, has come into its own. The truth is that its origins date to the early decades of the eighteenth century, making most of our American Grand Lodges infants in swaddling clothes as compared to the venerable Fraternity in the Scandinavian countries.

It will be noted that the Grand Lodges of these coun-

tries have been called the "VII, VIII and X Provinces," and the Grand Masters have been called by various titles. This has led to misunderstanding and misrepresentation. It has given color to the utterly false charge that Freemasonry was an "international" organization in the sense that the government of the Fraternity was like that of the Roman Catholic Church, with one supreme head controlling the Freemasonry of all the world. The fact is that there never has been and is not now any such unity in either executive, legislative or judicial Masonic authority. Each Grand Body in Scandinavia, as in all the rest of the world, is supreme and independent. In the United States, for instance, there are forty-nine Grand Lodges, none of which has any authority over any other. The unity of Freemasonry is solely a unity of purpose, and that purpose is an attempt by exhortation, by symbolism and by allegory to propagate the worship of God and the Brotherhood of man.

## FREEMASONRY IN SWEDEN

The progenitor of the Craft in Sweden was Count Axel Ericson Wrede-Sparre (1708-1772), who was made a Mason in 1731 and raised in Paris in 1733. He established the first lodge in Stockholm at least as early as 1735, for in that year the first candidates are recorded. Further Masonic developments followed, chiefly in the high grades. Through a deputation for Baron Carl Frederick Scheffer, issued in 1737 by Charles Radcliffe, Earl of Derwentwater, Grand Master of the Ancient and Illustrious Society of Freemasons in the Kingdom of France, additional lodges were formed under the aegis of the Grand Lodge of France, with the premise that they were to remain under French authority until a sufficient number had been erected to form a Grand Lodge of their own. As early as 1753, Carl Frederick Scheffer had been named "National Grand Master of all Lodges in the Kingdom," but it was not until 1760-61 that the National Grand Lodge of Sweden was formally constituted. In the meantime, an English lodge had been established as well as two others, all at Stockholm, but the first lasted only a year.

In 1752, the influential Lodge of St. Jean Auxiliare was formed under French auspices. It worked only the Craft degrees, but it had the power to form other lodges, being truly the "Mother Lodge of Sweden." It was successful in opposing clandestine Masonry, using the policy of making friends of opponents, and conducting the affairs of Swedish Freemasonry in the capacity of a Grand Lodge until that body was actually formed. Seven lodges participated in this action, and the Grand Lodge at first controlled only the Craft degrees. *It was recognized by the Grand Lodge of England (Moderns) in 1770, and again in 1799.* These fraternal relations still exist.

The high grades with their numerous bodies and degrees were strong on the Continent, and soon made themselves felt in Sweden. One Karl Frederick Eckleff was active in the propagation of the high grades in Sweden between 1756 and 1759, in which latter year some "Secret Constitutions" were adopted. In 1766 Eckleff sold to Berlin Masons such rights and rituals as he held. However, he finally relinquished all rights to the Duke of Sudermania in 1774, and the Duke, by virtue of having acquired control of the Symbolic degrees through resignation of Count Schetfer, thus became the head of all forms of Freemasonry then working in Sweden.

While affairs in Sweden were thus under strong control, Masonic activities on the Continent were in a more or less hectic state. The Rite of Strict Observance, a Templar organization and strictly Christian throughout, had been propagated in Germany. It was one of the rites which had been crystallized after 1750 out of the numerous stray degrees which were floating about Europe. Johann August von Starck, who had developed a rite of seven grades of clerical Knights Templars, made membership in the Roman Catholic Church a requirement for the higher degrees. Another Masonic promoter of the period, Johann Wilhelm von Zinnendorf, who had entered the Rite of Strict Observance a short time before, wrested control from Starck, and then promoted the Swedish Rite on the Continent, he having irregularly obtained its rituals from Stockholm.

In spite of this turbulence on the Continent, Freemasonry in Sweden was in strong hands and operating in calm waters. Upon Von Hund's death in 1776, the German bodies cast about for new leadership and, in 1778, Carl, Duke of Sudermania, became the Supreme Commander of the VII Province, which embraced Lower Germany, Denmark and Courland, but not Sweden. Inasmuch as the Duke of Sudermania was the head of Swedish Freemasonry, this extension of Masonic activity as the head of another system brought the Freemasonry of the respective areas into closer relationships, and the influence of the high grades—chiefly those of Templar and Rosicrucian attributes—became noticeable in Sweden. King Gustav III of Sweden became interested in the Fraternity in 1780, and through his instigation the IX Province of the Rite of Strict Observance was erected in Sweden. The Duke of Sudermania was named as Supreme Commander of the Rite in 1780 and finally established the Swedish Rite in its present form in 1800-02.

The Duke's rule over the German system was beset with difficulties, and caused him to pay more attention to the simpler form of English Freemasonry. He ordered all rituals returned in 1777, and during 1778-80 he personally rewrote and revised them, from many sources. In 1803 secret societies were banned by order of the King, but Freemasonry was excepted. The Duke of Sudermania ascended the throne in 1809 as King Charles XIII, being then Grand Master and Vicarius Salomonis, and in 1811 he instituted the Civil Order of Charles XIII, of a highly restricted membership. This is also the final degree of Swedish Masonry. The oldest rituals, however, are those of 1800, and these venerable documents, in the handwriting of the

Duke of Sudermania, were personally inspected by official American delegates when they visited the Grand Lodge of Sweden in 1936 and 1937.

Beginning with King Adolf Frederick in 1753, each King of Sweden has been either "Protector" or Grand Master of the Craft. King Charles XV was Supreme Commander, and his brother, Oscar Frederick, Grand Master, when the Prince of Wales, later King Edward VII, was made a Mason in Stockholm in 1868. He became Grand Master of Masons in England in 1875, holding that office while he was Prince of Wales, but retiring from the Grand Mastership to become Grand Patron upon his ascending to the Throne in 1901.

The firm Swedish reorganization of the various rites prevalent in Europe during the eighteenth century placed the Freemasonry in Sweden on a sound and consistent basis in 1800, from which it has never swerved. Its story since that date is one of harmony and steady progress. Freemasonry has the support and patronage of the better classes of Swedish people, and is on an exceedingly high plane in every way. (For the relative rank of the Swedish degrees with our own, see text at the conclusion of this article.)

## FREEMASONRY IN DENMARK

Masonic affairs in Denmark during the 1740's were rather uncertain and complicated. The oldest Craft organization was the Lodge of St. Martin of 1743, which apparently conducted its affairs in an able manner. It had not, however, been warranted by any Grand Lodge and, recognizing its situation, it applied to the Grand Lodge of England for recognition and was granted a charter through Count Danneskjold-Laurvig, Provincial Grand Master in Copenhagen, the letter of authority from the Grand Lodge at London to the Provincial Grand Master being dated October 9, 1749.

A second lodge was established in 1744, designed "Zorobabel." Requests for a charter addressed to the Grand Lodge of England in London and to the Provincial Grand Lodge at Hamburg at first were unproductive of replies, but a repeated request to London brought a favorable response from Lord Cranston, Grand Master, who granted a charter October 25, 1745. This Lodge is still in existence, and in a flourishing state.

The existence of two lodges under British warrants brought about the erection of a Provincial Grand Lodge of Norway and Denmark in 1749, with the Danish Admiral, Count Christian Konrad Danneskjold-Laurvig, as its head.

A third lodge entered the picture in 1753, when the Lodge of the Three Flaming Hearts was established at Copenhagen by the Grand Lodge of the Three Globes of Berlin. It was not recognized by the other two, it being asserted that Berlin had no authority to form a lodge in Copenhagen. A fourth lodge followed in 1763, the "Phoenix," it being the third under the English Provincial Grand Lodge, holding a warrant from Count Danneskjold. The Lodge of the Three Flaming Hearts united with the Phoenix, and in 1765 the three existing lodges—St. Martin, Zorobabel and Phoenix—adopted the rituals of the Grand Lodge of the Three Globes at Berlin. The reason for this action

is not definitely known, as the reports on the subject vary, though it may be surmised that the prevalent use of the German language in the lodges, and the fact that most of the members were government officials of German birth or extraction, had weighty effect. In the course of time, however, the Danes exerted their influence, and in 1778 the German element formed a new lodge, called Frederick to the Crowned Hope. The older lodge Zorobabel, now overwhelmingly Danish, took the new name of "Zorobabel and Frederick to the Crowned Hope," working in the Danish language.

The German influence at work from 1765 to 1778 was that of the Rite of Strict Observance, which had its seat of authority transferred to Sweden in 1778 when Carl, Duke of Sudermania, became Grand Master of the VII Province, which embraced Lower Germany, Denmark and Courland, as shown under Sweden, *supra*. In 1780, newspaper accounts carried the story that lodges in Denmark and Holstein were subordinate to the Grand Lodge of Sweden, whereupon King Christian VII directed notice to be sent that lodges in Denmark did not recognize a foreign prince as Grand Master, and that after the passing of Ferdinand of Brunswick, the General Grand Master of the Rite of Strict Observance, no foreigner could rule the Danish Craft except with the consent of the King. After the Masonic Congress of Wilhelmsbad, held in 1782, when the Rectified Rite was developed, the Landgrave of Hesse was inducted and in 1786 he became Provincial Grand Master of Denmark, though Ferdinand of Brunswick was recognized as General Grand Master until his death in 1792, when King Christian VII, through official decree, named the Landgrave of Hesse as General Grand Master.

Other lodges were formed in succeeding years, and in 1819 some additional high degrees were introduced. In 1836, upon the death of the Landgrave of Hesse, the Crown Prince (later Christian VIII) was named General Grand Master, an office which he held until his death. He was succeeded by his son, who ascended the throne as Frederick VII and who became a zealous Mason. By the erection of the Lodge Cosmos in Helsingør in 1851, which requested the privilege of working the Swedish Rite, King Frederick VII had his attention called to that system, and because of his close friendship with the Swedish Crown Prince, later King Charles XV, he was admitted to the Swedish Rite himself during the summer of 1852. By official Masonic decree of January 6, 1855, the Swedish Rite was firmly established in Denmark, and lodges working the Rite exclusively were soon in evidence. In 1858 the VIII Province was erected, and the National Grand Lodge of Denmark founded (Danske Store Landsloge). Under King Frederick VII, Freemasonry in Denmark made sturdy advance. It has thus continued to the present day, the Grand Master now being King Christian X, an ardent Freemason who has always had the welfare of the Fraternity at heart.

#### FREEMASONRY IN NORWAY

The oldest lodge in Norway, St. Olaf to the White Leopard, is believed to have existed as early as 1740, though its own historian, K. L. T. Bugge, conserva-

tively dates it as 1749, the year when the Provincial Grand Lodge of Denmark and Norway was formed. Bro. Bugge grants priority to northern lodges in Stockholm (1735) and Copenhagen (1744). Various other lodges followed in the course of succeeding decades, but became dormant in time.

Norway and Sweden united under a common ruler in 1814. In 1810 the Lodge St. Olaf in Christiania, which had suspended labors in 1792, resumed its activity, and in 1819 placed itself under the National Grand Lodge of Sweden. This brought about an infusion of the Swedish Rite and other bodies were established. A Provincial Grand Lodge of Sweden was erected in 1870, developed from a Stuarts lodge (7°-9°) founded in 1857. Lodges were formed in Bergen in 1875, in Drammen in 1877 and in Drontheim in 1881.

In 1891, the Provincial Grand Lodge was transformed into an independent and sovereign Grand Lodge—the National Grand Lodge of Norway (Norske Store Landsloge). This was formerly known as the Xth Masonic Province but, being unhistoric and misleading, the designation was discontinued in 1937, and since then the official name in English is "The Grand Lodge of Norway," and that of its presiding officer "Grand Master."

#### UNRECOGNIZED GRAND LODGES IN DENMARK AND NORWAY

In very recent years, attempts have been made to establish other forms of Freemasonry in Denmark, through France. Because of cleverly phrased letters written by leaders, some American Grand Lodges have been deceived into thinking they were dealing with the older and regular body. Care must be taken to correspond only with the officials whose names are given hereinafter.

Norway has a Grand Lodge, known as Polarstjernen, which derived its origin from regular German lodges in the German Grand Lodge "zur Sonne" at Bayreuth (founded 1740), but defunct since Hitler suppressed Freemasonry in all of Germany. For a time intervisitation was permitted, but according to latest advices from the Grand Lodge of Norway, the several lodges of the Grand Lodge Polarstjernen are not recognized.

#### COMPARISON OF THE SWEDISH SYSTEM WITH THAT OF THE UNITED STATES

In civil affairs, each country sets up its own system to suit itself. The United States can not insist that the government of a monarchy shall change to that of a republic before it will recognize a foreign kingdom, and vice versa. Just so, the Freemasonry of each country has a right to set up its own form of government. The Swedish system of eleven degrees is just as legal and just as Masonic as our Scottish and York Rite system. Indeed, the Swedish system is older than ours. Just as the same temperature is measured on one side of a thermometer in Centigrade degrees and on the other in Fahrenheit degrees, which differ numerically from each other, so also it is not the numbers but the content which determines the genuineness of Freemasonry. The comparative value of the Swedish system and of the Symbolic degrees and also of the Scottish Rite has been determined as follows:

The first three Degrees of the Swedish system are on a parity with the same three Degrees of our system, viz., the symbolic or blue degrees. (They are worked in Scandinavia in Lodges dedicated to the Holy Saints John.) The Fourth Degree of the Swedish system corresponds to the 14° of the Ancient Accepted Scottish Rite.

The Sixth Degree of the Swedish system corresponds to the 16° of the Ancient Accepted Scottish Rite. (The 4°, 5° and 6° are worked there in St. Andrews Lodges.)

The Eighth Degree of the Swedish system corresponds to the 18° of the Ancient Accepted Scottish Rite.

The Ninth Degree of the Swedish system corresponds to 32° of the Ancient Accepted Scottish Rite.

The Tenth Degree of the Swedish system corresponds to the 33°. Honorary, of the Ancient Accepted Scottish Rite; it is purely an honorary degree.

The Eleventh and last Degree of the Swedish system corresponds to the 33°, Active, of the Ancient Accepted Scottish Rite; it is there an official degree although the corresponding ceremony with us is not a degree but merely an installation and investiture.

Our brethren should bear in mind that in the Scandinavian countries visitors who do not belong to the

Swedish system are not admitted beyond the work of the three symbolic or blue degrees. In Sweden, no visitor is admitted even to the symbolic degrees unless he professes the Christian religion. The Grand Lodges in these countries are supreme and have the right to impose any conditions with regard to visitation which they see fit. Consequently, brethren who are traveling in Scandinavia should not apply to visit Masonic bodies working in the degrees from the Fourth to Eleventh, inclusive.

#### OFFICERS OF THE REGULAR SCANDINAVIAN GRAND LODGES

##### THE GRAND LODGE OF SWEDEN:

Grand Master . . . H. M. King Gustav V  
Deputy Grand Master  
H. R. H. The Crown Prince Gustav Adolph  
Grand Secretary . . . Yngve G. Wisen  
Frimurarlogen, Stockholm, Sweden

##### THE NATIONAL GRAND LODGE OF DENMARK:

Grand Master . . . H. M. King Christian X  
Statholder  
H. R. H. Prince Harold of Denmark  
Grand Secretary . . . Alex Troedsson  
23 Blegdamsvej, Copenhagen, Denmark

##### THE GRAND LODGE OF NORWAY:

Grand Master . . . Hans Johndal Ronneberg  
Deputy Grand Master . . . Jacob Schram  
Grand Secretary . . . Eivind Lowig-Hansen  
Nedre Voldgate, 19, Oslo, Norway

## Tweedsmuir On Education

[At the last commencement exercises of Harvard University, where he was the recipient of an honorary degree, Lord Tweedsmuir, Governor General of Canada, put into words thoughts that will occur to many. Because they convey beautifully a real message, we reprint them for the benefit of our readers.]—ED. CRAFTSMAN.

"We live in a distressed and chaotic world whose future no man can predict, a world where the foundations seem to be cracking and where that compromise we have christened civilization is in grave peril. What must be the attitude of those like ourselves in this critical time, those who have behind them a liberal education? For if that education gives us no guidance in such a crisis it cannot be much of a thing after all.

There was a famous son of Harvard who died not so long ago, Henry Adams, and he once described his attitude towards life as that of a "conservative Christian anarchist." I am not sure that I would not adopt the description for myself and commend it to you, for it contains most of the law and the prophets. "Christian" goes without saying; "conservative"—that means that we want to preserve what is still vital in our heritage from the past; "anarchist"—that means that we are resolute to clear away rubbish, whether new or old. If we cultivate the three qualities which this creed implies I think we shall be able to keep our foothold in the shifting sands of the present. These qualities all begin with the letters hum—they are humility, humanity and humor.

Humility. If we are educated men with the treasures of the world's thought behind us, we shall not be inclined to overvalue ourselves or to claim too much for the work of our hands. Half the troubles of the world today come from arrogance, and arrogance again is largely based on ignorance.

Humanity is the second quality. We need a deepened respect for human nature. There can be no such respect in those who would obliterate the personality, and make human beings mere featureless details in the monstrous mechanism of the state. We are educated men, therefore we cannot be pedants, and it is our business to fight whatever, for the sake of a narrow theory, would cramp and enslave human nature.

The third and greatest of the qualities is humor. Humor is the best weapon with which to fight pedantry and vainglory and false rhetoric. In a time like the present, when the ties of religion have been sadly relaxed, there is a tendency for popular leaders to exalt themselves into a kind of bogus deity and to think their shallow creeds a divine revelation. The answer to all that sort of folly is laughter.

Education gives a proper perspective, and a proper perspective enables us to laugh at these arrogancies. Laughter is the chief gift of civilization. It pricks bubbles and it smooths away corners. Not argument or repartee, but laughter is the right answer to many of our difficulties. Above all, let us be ready to laugh at ourselves when necessary, for that is a priceless gift which I think your nation and my nation have in a higher degree than other nations."

# GENERAL CHARLES PELOT SUMMERALL

U. S. A., Ret'd

By MARION A. TODD, P.M.

*Pythagorean Lodge No. 21, A. F. M. Charleston, S. C.*

To endeavor to present any phase in the Masonic life of General Charles Pelot Summerall, former chief of staff of the army of the United States of America, which covers the brief period of the past four years would seem incomplete without telling briefly some of the high lights of a life full of unusual and interesting events which only the few like him have experienced.

General Summerall was born near Lake City, Florida, on March 4th, 1867. He attended the Porter Military Academy, Charleston, South Carolina, from which he graduated in June, 1885. Returning to Florida he taught school for a short time and was later appointed principal of the public school in Leesburg in 1887. Having won the appointment by competitive examination, he entered the United States Military Academy June 16th, 1888. During the second year there, he became a color corporal; the third year, senior first sergeant; and the fourth year, first captain. He graduated June 11th, 1892, and chose the First Infantry, being assigned to Company C, stationed at Benicia Barracks, California, September 30, 1892.

His service record covers activity in all conflicts since his career as a soldier began. Some of these are Philippine Islands in 1899, where he was three times recommended for brevet for gallantry in action; China, during the Boxer Rebellion, where he was twice recommended for gallantry in action. It was Lieutenant Summerall's platoon that blew open the Imperial Gates of the four successive walls and the Forbidden City gate at Peking on August 15, 1900. In 1902 he was stationed in Alaska and in 1917 he was ordered to France in command of the 67th Field Artillery Brigade. He afterwards took command of the First Field Artillery Brigade of the First Division, which was the first American unit to hold a sector. When the German drive began it was this division that captured Cantigny on May 28, 1918. He was assigned to the command of the First Division on June 26, 1918, and was later selected by General Pershing to command the Fifth Army Corps, which occupied the center of the American line. The corps crossed the Meuse on the night of November 10th on a front of two divisions and it was not possible to stop the advance until an hour after the Armistice had gone into effect.

His promotions and appointments in the Army are: First Lieutenant, March 2, 1899; Captain, July 1, 1901; Major, March 11, 1911; Lieutenant Colonel, July 1, 1916; Colonel, May 15, 1917; Brigadier General (National Army), August 5, 1917; Major General, (National Army), June 26, 1918; Brigadier General (Regular Army), January, 1919; Major General (Regular Army), May, 1920; Chief of Staff, November 20, 1926; Full General by an act of Congress on February 23, 1929.

For his services in France during the World War he has been awarded the Croix-de-Guerre with Palm by the

French Government. The Distinguished Service Cross and the Distinguished Service Medal by the United States, Commander of the Legion of Honor by France, Grand Officer of the Crown by Belgium, Commander of the Order of the Crown by Italy, the Order of Prince Danilo I by Montenegro, the Military Medal by Panama, the Grand Ribbon of Poland and the Order of Military Merit of Cuba. He also wears the Spanish-American War Badge, the Philippine Campaign Badge with two silver citation stars, the China Campaign Badge with two silver citation stars, and the World War Campaign Badge with five stars for major operations. His Croix-de-Guerre bears two palms for French Army citations.

He was appointed Chief of Staff of the United States Army, succeeding Major General John L. Hines, and assumed the duties on November 20, 1926. The appointment, approved by the President, also met with nationwide approval.

He retired on March 31, 1931 with the rank of a full General, the eighth officer to bear this rank in the history of the Army, beginning with Washington.

His honorary degrees are: Doctor of Laws, Hobart College, New York, 1921; Doctor of Military Science, Pennsylvania Military College, 1927; Doctor of Laws, Williams College, Williamstown, Mass., 1927; College of Charleston, 1935; Brown University, 1936. He married Miss Laura Mordecai, the daughter of the late Brigadier General Alfred Mordecai, Ordinance Department. They have one son, Captain Charles Pelot Summerall, Jr., who graduated from the United States Military Academy on June 12, 1924. After retirement as Chief of Staff, he accepted the presidency of the citadel, the Military College of South Carolina at Charleston, as the best opportunity for service and since that time the student body and the faculty have greatly increased. The college has been enlarged and at the present time there are being erected more buildings to provide for the increasing number of students who make application each year. The chapel, just completed and dedicated, is one of his outstanding accomplishments and the ceremonies incident to the dedication service will long be remembered by those who were privileged to witness it.

He is also active in the civic affairs of the city, having been Chairman of the Charleston Chapter of the American Red Cross, and is held in the highest regard by all who know him.

In 1934, William H. Cluverius, the Worshipful Master of Pythagorean Lodge No. 21, Charleston, South Carolina, an admirer of the General, who served with him on the vestry of the Protestant Episcopal Church of the Holy Communion, Charleston, suggested to the Grand Master, Oliver Franklin Hart, Columbia, S. C., that the honor of becoming a "Mason at Sight" be bestowed upon him and accordingly an Occasional

Lodge was convened in Charleston on May 3d. for that purpose. The year 1934 is one long to be remembered in the annals of Freemasonry in South Carolina for in that year under the leadership of Grand Master Hart, the Craft was continually active and the meeting of this Occasional Lodge was the outstanding event of the year.

Upon several men of exceptionally high regard in the state has this honor been conferred. Some of these are Colonel Charles Augustus May, a distinguished officer of the army of the United States in March, 1859; Rt. Rev. William A. Guerry, D.D., Bishop of the Diocese of South Carolina; Robert Wilson, M.D., Dean of the Medical College of South Carolina; and Dr. J. Rion McKissick, President of the University of South Carolina; and Dr. Henry Nelson Snyder, President of Wofford College, Spartanburg, South Carolina. So far as can be determined, this is the first time that this honor has ever been conferred upon a full general of the United States army.

General Summerall received the three degrees in full form, the ceremonies having been performed by many Masons of prominence in the state. The Entered Apprentice Degree was conferred by a corps of officers composed of the worshipful masters of the eleven Lodges in the city of Charleston, with District Deputy Grand Master Frank M. Smith presiding. His escort in this degree was Stephen Elliott Welch, the oldest living past master of Pythagorean Lodge who was raised in the lodge in 1867, the year General Summerall was born, and who is now nearing his 96th birthday. The Fellowcraft Degree was conferred in the same manner with William H. Cluverius presiding, who was assisted by many past masters and Masons prominently identified with the city's religious and social life. The Master Mason Degree was conferred by the officers of the Grand Lodge with Grand Master O. Frank Hart presiding. He was assisted by many brethren in the service of the army and navy. General Summerall was raised a Master Mason in the full dress uniform of a general of the army.

The grand master presented him with a handsome Bible as the gift from Ill. R. E. Simpson, 33°, which contained a certificate signed by the grand master and the grand secretary certifying that he was made a Mason at sight. As his personal gift, the grand master presented him with a small silver trowel which was used during the conferring of the Master Mason Degree. M. W. Brother I. C. Blackwood, ex-Governor of South Carolina and Past Grand Master, presented him with an Ahiman Rezon (Constitution of the Grand Lodge of South Carolina) with the compliments of the grand lodge officers.

Brother Summerall was then invited by the grand master to address the brethren. He said:

"It is not possible for me to speak to you of Masonry, since I am the only novice in your midst. At the same time, it would be ungracious of me not to acknowledge the high honor you have extended to me in making me a Mason at sight. It is my hope that I may find myself in harmony with the ideals of the Order and that I may make recompense to you by service to this noble and ancient Brotherhood.

"It has been my good fortune to number among my closest friends many devoted and outstanding Masons. I have been aware of the great contribution to humanity and to civilization that has been made by Masonry in all ages. It demands only the best in man and its rewards are rich in spiritual light and the philosophy of living. The lodges of Charleston are peculiarly fortunate in being almost the cradle of Masonry in America. They are inspired by tradition and opportunity and membership in them is especially to be coveted. In time, I hope to know their members and to enjoy their personal friendship as well as the bond of brotherhood that unites us. In equal measure, this hope extends to the Grand Lodge of South Carolina and to its Most Worshipful Grand Master Hart and the other officers."

The Occasional Lodge was well attended, there being a total of six hundred and sixty brethren in attendance at the conferring of the three degrees. Fifty-nine lodges in South Carolina and forty-three from sister jurisdictions, representing twenty-five states were represented. There were brethren present from the four corners of the United States. The Entered Apprentice and Fellow Craft Degrees were conferred in the lodge room but it was necessary to confer the Master Mason Degree in the Grand Lodge room.

At the close of the occasional lodge, Pythagorean Lodge, which had recessed earlier in the afternoon, was called from refreshment to labor and General Summerall immediately affiliated with this lodge. After receiving the degrees he began his study, assisted by the two Grand Lodge officers who reside in Charleston, Brothers Jesse Sharpe, Grand Treasurer and Frank M. Smith, district deputy grand master, and these officers say of him that in an examination of the ritual he was letter perfect, the examination being conducted in an unusually short time after he received the degrees.

At the annual communication of the lodge in 1934 he was appointed senior deacon, the following year he was elected senior warden and in December last, he was elected and installed Worshipful Master, which station he is now filling with credit to himself and honor to the Fraternity. As Master he has won the admiration of all who attended the communications. While serving as senior deacon, he invited the Grand Lodge to lay the cornerstone of the Chapel at the Citadel. This was done in a most impressive manner by Grand Master Joseph E. Hart. While serving as senior warden General Summerall conferred the Master Mason Degree.

Pythagorean Lodge, founded in 1817, has on its roll of past-masters many names of brethren whose names are written imperishably in its history, but the lodge feels certain that the station has never been more honorably filled than by General Summerall. In a short time after his affiliation he was elected a life member of the Lodge. The large attendance at Lodge meetings is evidence of the high regard in which he is held by his brethren.

The Grand Lodge, too, appreciates the ability of General Summerall as a Mason. He has served on several important committees, including the 200th Anniversary Committee in 1937. He is now the Grand



operation with a British squadron under Commodore Peter Warren.

The transports left New England in March, and gathered at Canso where a junction was made with the squadron under Warren. Leaving there on April 29th the force arrived at Louisbourg on the following day, where a landing was made some miles from the city. The French made an attempt to prevent the landing by sending a small detachment under the command of one, Anthony de la Boularderie, the son of the grantee of Boularderie Island, and a former lieutenant in the Regiment of Richelieu. Boularderie had taken part in the Canso expedition in May, 1744, and on hearing of this attack on Louisbourg, had offered his services to the Governor Duchambon. The French party was hopelessly outnumbered, ten to one, lost six killed, and after exchanging a few shot turned and fled, leaving behind them six or seven prisoners, including Boularderie.

The gallant officer and his comrades, being prisoners of war, were removed in due time to Boston, where they were allowed considerable liberty, and where they made a good impression on the authorities and people. On August 14th, 1745, Anthony de la Boularderie and Peter Philip Charles St. Paul were made Masons in St. John's Lodge. The record reads:

"Wednesday, August 14th: 1745, being Lodge Night, Bro. Price propos'd Mr. P.P.S. Paul and Bro. Audibert propos'd Mr. Anton: D. Laboulardree as Candidates & were ballotted in, and by reason the Candidates were but sojourners they were made Masons in due form."

Bro. Boularderie was subsequently sent to France with a certificate from many Boston citizens that he had behaved like a gentleman and had been of great service to the other prisoners of war placed in his charge.

#### A MASONIC ARMY

In the besieging forces before Louisbourg were scores of Freemasons who rendered noteworthy service to their country and the Craft. In the Massachusetts forces were Captains Peter Prescott, Samuel Rhodes, Estes Hatch and Benjamin Ives, all made Masons in the First Lodge, Boston.

Capt. John Osborne of the same Lodge held many public offices in Boston and was a partner of Thos. Oxnard, the Provincial Grand Master.

Capt. Joshua Loring was a founder and the first secretary of The Massachusetts Lodge, Boston. He was sent by Governor Shirley with letters to the Admiralty, asking for assistance, arrived in London March 16th, 1745, performed his duty and left the same day for home.

In the Connecticut forces, known as Gen. Roger Wolcott's Regiment and commanded by Col. Andrew Burr, were two distinguished Masons, Ensign David Wooster and Nathan Whiting. After the capture of the fortress, Wooster was sent to England with war booty and prisoners. On his return to Connecticut, he and Whiting established Freemasonry in that colony, and on Aug. 12th, 1750, the Grand Lodge at Boston. "At Ye Petition of sundry Brothers (including Whiting) at Newhaven in Connecticutt the charter for the

present-day "Hiram Lodge No. 1" was granted, naming David Wooster as first W. M.

Both Wooster and Whiting served in the campaigns of 1755-63, against the French, including Quebec. The former took a leading part in the Revolution, was a Major General in the American Army, and fell mortally wounded while leading an attack in 1777.

In the New Hampshire forces we find the names of Capt. Henry Sherburne, the Treasurer of the Lodge at Portsmouth, N. H.; Capt. Joseph Sherburne; Ensign Thomas Nedmarch; Lieut. Nathaniel Fellows; Ensign John Loggin; Capt. John Tufton Mason, and Adj. John Eyre, of the same Lodge.

Special mention should be made of Lieut. Col. Richard Gridley, of the Train of Artillery, who was made a Mason in the First Lodge, Boston, in 1746, and was its Master in 1757. He was entrusted by Pepperell with the engineering works for the reduction of Louisbourg, erecting all the batteries required and winning his first military laurels. In 1756 he joined the Crown Point expedition and planned the fortifications around Lake George. He took part in the second siege of Louisbourg, 1758, and commanded the Provincial artillery at the siege of Quebec 1759. It was Gridley's corps that dragged up to the Plains of Abraham the only two field pieces used in the battle on the British side.

On the outbreak of the Revolution he joined the patriot army. He laid out the defences on Breed's Hill, which were the chief artillery support in the battle of Bunker Hill, 1775. In the same year he was promoted to Major-General in the American Army. He died at Canton, Mass., in June, 1796, aged 86 years.

From 1768 to 1787 he was Deputy Grand Master of the Grand Lodge. On numerous occasions we find him constituting lodges under special commissions.

The statement has appeared in several Masonic magazines that Col. Matthew Thornton, M. D. (1714-1803) of New Hampshire, one of the signers of the Declaration of Independence, served at the siege of Louisbourg in 1745 as a surgeon of a New Hampshire Regiment, and that he was made a Mason in the "Louisbourg Lodge" attached to the 28th Regiment of Foot. The original muster rolls however, do not show his name, and the 28th Regiment was not at the siege of 1745, but at the second siege of 1758. Nor does his name occur in the list of Masons made in that lodge returned to St. John's Grand Lodge, Boston.

#### LOUISBOURG GARRISON

Louisbourg fell to the besieging forces on June 17, 1745, and for the next three years nearly 4,000 troops were kept in garrison. The New Englanders were gradually sent home, their places being taken by British regiments; Fuller's (29th), three companies of Framp-ton's (30th) and Warburton's (45th) arrived in 1746, and by Shirley's (50th) and Pepperell's (66th), formed from the New England troops which had previously served in the capture of the fortress. Framp-ton's (30th) Regiment had at the time an active Lodge No. 85, on the Irish Registry, formed in 1738. During the period of occupation there was much coming and going between Louisbourg and Boston and the names of many of those on duty in Nova Scotia ap-

pear among those present as visitors or candidates in the First and the Masters' lodges, Boston.

The appointment of Capt. Robert Comyns as Provincial Grand Master for Cape Breton and Louisbourg, was renewed by Lord Cranstoun, Grand Master of England, and on Jan. 14th, 1746, we find him affiliating with the First, or St. John's Lodge, Boston; all of which tends to show undoubtedly the existence of Masonic activity at Louisbourg during the period under review.

By the Peace of Aix-la-Chapelle in Oct. 1748, Louisbourg and Cape Breton were ceded to France; and in July, 1749, Shirley's and Pepperell's regiments were disbanded and Hopson's (29th) and Warburton's (45th) transferred to the new settlement of Halifax.

#### PLACENTIA

Mention should be made here of the beginnings of Freemasonry in Newfoundland. As already stated, Placentia in Newfoundland, was garrisoned during this period by part of Philipps' (40th) Regiment. In the Massachusetts records we find that "At the Petition of sundry Brethren Residing at ..... in Newfoundland" the Grand Master of Massachusetts, Thos. Oxnard "Granted a Constitution for a Lodge to be held there," Dec. 24th, 1746. The Lodge appears in the St. John's (Boston) Grand Lodge records for the next 21 years, as "not represented" at meetings of Grand Lodge. On July 25, 1766, a second lodge appeared on the lists as "St. John's, Newfoundland, Lodge." It would appear most probable that the first-named lodge was at Placentia, where part of the 40th Regiment was in garrison.

#### V.—BEGINNINGS AT HALIFAX

1750-57

#### THE FIRST LODGE, HALIFAX

In 1748, the British Government resolved upon the establishment of a fortified settlement in Nova Scotia under the leadership of Hon. Edward Cornwallis as Captain-General and Governor. Here on the shores of Chebucto Bay, the present city of Halifax was laid out and nearly 1,200 settlers with their families, settled in 1749. The story of the growth and development of Halifax during the past 189 years is one of great interest, full of the thrill and romance associated with the development of the Empire but one to which only incidental reference can be made in these pages.

In the "History of Freemasonry in Nova Scotia" 1786, it is stated that "as early as the year 1750 which was as soon almost as there were any houses erected at Halifax, we find a number of the Brethren met together with Governor Cornwallis at their head, 'deeming it,' as they expressed it, 'for the good of the Fraternity, that Masonry should be propagated in the Province, and that there was a necessity of encouraging it in this place.'"

"Erasmus James Philipps, Esq., of Annapolis Royal was Provincial Grand Master at that time, and they agreed to petition him for a warrant to hold a Lodge at Halifax, and that His Excellency might be Master of it."

The first reference to the lodge occurs in the min-

utes of St. John's Grand Lodge, Boston, compiled sometime prior to April 13, 1750. Immediately following the date, Dec. 24th, 1740, the Secretary has inserted the following; "Omitted in place, that Our Rt. Worsh'l Grand Master, Mr. Price, granted a Deputation at Ye Petition of sundry Brethren at Annapolis in Nova Scotia to hold a Lodge there, and appointed Major Erasmus James Philipps, D.G.M., who has since at Ye Request of sundry Brethren at Halifax granted a constitution to hold a Lodge there and appointed the Rt. Worsh'l His Excellency Edward Cornwallis, Esq., their First Master."

Under the date April 13th, 1750—"For the lodges at Annapolis and Halifax nobody appeared." This would indicate an application by Cornwallis and others early in 1750 to St. John's Grand Lodge at Boston for a "deputation." Apparently this request was referred to Philipps, Provincial Grand Master for Nova Scotia, and to him the applicants presented their petition. A copy of their petition, in the handwriting of Philipps, is to be found in the archives of the Grand Lodge of Massachusetts, and reads as follows:

Halifax, the 12th June 1750

SIR:

At a meeting of true and Lawfull brothers and Master Masons Assembled at Halifax in order to Consult on proper measures for holding and Establishing a Lodge at this place. It was unanimously resolved on that a Petition should be sent to you who we are informed is Grand Master for the Province of Nova Scotia in Order to obtain your Warrant or Deputation to hold and Establish a Lodge at this place according to the Antient Laws & Customs of Masonry & that said petition should be signed by any five of the Brethren then Assembled.

We therefore the undernamed Subscribers pursuant to the above resolution do most humbly Crave and desire Your Warrant to hold and Establish a Lodge as aforesaid according to the Antient Laws and Customs of Masonry as practised among true and Lawfull Brethren and this we Crave with the utmost despatch and beg leave to subscribe our selves Your true and Loving Brethren.

ED. CORNWALLIS,  
WM. STEELE,  
ROBERT CAMPBELL,  
WILLM NESBITT  
DAVID HALDANE.

Copy

Eras. Jas. Philipps,  
P. G. M.

#### THE FOUNDERS

The men who signed this historic document deserve some notice.

To the military and Masonic career of the Hon. Edward Cornwallis, a chapter might very well be devoted. The fifth son of Charles, third Baron Cornwallis and Lady Charlotte Butler, daughter of Richard, Earl of Arran. Born Feb. 22nd, 1713. Served as a Major in Bligh's (20th) Reg't in the Flanders campaign of 1744-5; commanded his regiment after Fontenoy; served under the Duke of Cumberland at Cull-

den in 1746; elected Member of Parliament for Eye 1749, and shortly afterward sailed for Nova Scotia in charge of the colonizing expedition, becoming the founder of Halifax in June of that year. He was appointed Colonel of the 24th Foot in Feb. 1752, and of the 40th (Philipps') then at Annapolis Royal, a month later. He remained in Halifax until August, 1752, when he returned to England and was elected M.P. for the City of Westminster. He married the same year a daughter of the late Lord Townshend, but left no family. In 1759 he was made a Major-General; was Governor of Gibraltar 1762-72, and died at Bird's Place, Herts, in 1776, aged 63 years.

He was three times founder of a lodge; first, in Dec. 1748, in the 20th Foot, No. 63, Registry of Ireland, afterwards known as "Minden" Lodge, in commemoration of the famous battle in which the regiment played such a glorious part. It is generally believed that it was in this lodge that James Wolfe, the future hero of Louisbourg and Quebec, was made a Mason. The second occasion was the founding of the First Lodge in Halifax. The third lodge founded by Cornwallis was established during his term as Governor of Gibraltar, namely, Lodge No. 426, Eng. Reg. in the 24th Reg't of Foot.

The other petitioners were William Steele, a brewer by trade, a member of Governor Cornwallis' first Council in 1749;

Robert Campbell, a Scotchman, who previously to 1749 had been a lieutenant in an Independent Company of Foot. He was a member of the first House of Assembly convened in 1758. His business was on "the Beach," now Water St;

David Haldane was a lieutenant in Col. Murray's Reg't.

William Nesbitt, one of the Governor's clerks, performed the duties of the Secretary's office for several years. He practised as a solicitor and was for a time Clerk of the General Court. He succeeded Otis Little as Attorney-General and held that office for more than twenty-five years. He was elected a member of the first House of Assembly 1758 for the County of Halifax, and was Speaker from 1759 to 1783. He declined a seat in the Council in 1763.

He was Deputy Master of the First Lodge under Governor Lawrence who succeeded Cornwallis as Master. Nesbitt was also Dep. G. M. of the Provincial Grand Lodge organized in 1757-8.

#### THE LODGE BEGINS

The History (1786) above referred to goes on to say that "this warrant was received on the 19th of July; and on the same evening Lord Colville and a number of Navy Gentlemen were entered apprentices of the Lodge. It had also the honour of making many of the principal inhabitants and most of the Gentlemen holding considerable offices in the Province; and it was in this Lodge that our present Senior Grand Warden, the Right Worshipful and Honorable Richard Bulkeley, Esq., was made a Master Mason.

"Governor Cornwallis, indeed, while he resided in the Province, was Master of this Lodge and governed it by a Deputy, according to the custom prevailing in Scotland. He was succeeded in the government and in

the chair by Governor Lawrence, who enjoyed both till his death."

The "Navy Gentlemen" initiated along with Lord Colville were probably Thomas Allen, Surgeon, and James Thomson, Purser of H.M.S. "Success." They were later made F.C.'s in St. John's Lodge, Boston.

The Right Hon. Alexander, 4th Lord Colville, was a man of great distinction. He commanded the "Northumberland," 70 guns, at Louisbourg 1758, and at Quebec 1759. Commodore at the recapture of Newfoundland in 1763; Rear Admiral of the White and Commander-in-Chief in North America, 1762-68.

He was voted a member of the First Lodge, Boston, in Oct. 1750, and was "raised" in the Masters' Lodge in November, 1750. Master of the Second Lodge, Boston, 1751-2. On St. John's Day June 24, 1752 as Deputy Grand Master of North America, he "summoned the Brethren to attend him at the Grey Hound Tavern in Roxbury, where he held a Grand Lodge and the Day was celebrated as usual."

On his departure in September, 1752, for England, he presented the Second Lodge, Boston, with a copy of Field's Bible, printed in Cambridge, Eng. in 1683, still carefully preserved in the archives of St. John's Lodge.

#### LATER HISTORY OF FIRST LODGE

The Hon. Charles Lawrence came of a family long distinguished for its naval and military record. At 18 he was gazetted Ensign in Montague's (11th) Foot, and in 1729 was transferred to North America and saw much service in New York, Virginia, and Massachusetts on outpost duty against the Indians. From 1733 to 1737 he served with his regiment in the West Indies. In 1745 he took part in the Flanders campaign, being wounded at Fontenoy. During this campaign Lawrence and Cornwallis met and formed a friendship which later brought them together in the new settlement of Halifax.

He was on garrison duty with the 45th Reg't at Louisbourg, 1746, and came with it to Halifax in July, 1749. Cornwallis immediately appointed him as a member of his Council. In 1750 he became Lieut.-Col. of the 40th Regt. During 1750 and 1751 he was engaged against the French at Beaubassin (Chignecto), and in 1752 assisted in the settlement of the German colony at Lunenburg.

In 1753 Lawrence became administrator of the Province, Lieut.-Governor in 1754 and Governor-in-Chief in 1756. The expulsion of the Acadians from the Province in 1755 was conducted under his direction, and through his exertions the western and middle counties were settled by emigrants from the older New England colonies. At the second siege of Louisbourg in 1758, he was Colonel of the 3rd Battalion of the 60th (Royal Americans) and commanded a brigade under Gen. Amherst. On Oct. 2nd of the same year, he summoned the first Legislative Assembly (the first in Canada). He died Oct. 19th, 1760, after a short illness.

He succeeded Cornwallis as Master of the First Lodge in 1752, holding it until his death, and is recorded as present in Boston, Jan. 31, 1757, on the occasion of a dinner to the Earl of Loudon under the auspices of the St. John's Grand Lodge.

(To be continued)



#### OCTOBER ANNIVERSARIES

Robert Burton, Quartermaster General of Militia in the American Revolution and member of Hiram Lodge No. 24, Williamsborough, N. C., was born near Chase City, Va., October 20, 1747.

George M. Bibb, Grand Master of Kentucky (1804) and Secretary of the Treasury under President Tyler, was born in Prince Edward County, Va., October 30, 1776.

John Law, noted jurist and member of congress from Indiana, was born at New London, Conn., October 28, 1796, and died at Evansville, Ind., October 7, 1873. He was a member of Vincennes (Ind.) Chapter, R.A.M.

Lord Charles Cornwallis, English General in the American Revolution and later Governor General of India, died at Gazipur, India, October 5, 1805. It was by his orders that the grand honors of Masonry were performed at the funeral of General Baron De Kalb, who had been wounded and taken prisoner by the British.

Col. John Page, Governor of Virginia (1802-05) and member of Botetourt Lodge No. 7, Gloucester, Va., died at Richmond, October 11, 1808.

Col. Benjamin W. Grover, Grand Master of Missouri (1851-53), was born at Xenia, Ohio, October 28, 1811, and died at St. Louis, Mo., October 30, 1861.

Austin Peay, Governor of Tennessee (1923-27) and a member of Clarksville (Tenn.) Lodge No. 89, died October 2, 1927.

Theodore E. Burton, U. S. Senator from Ohio (1909-15; 1928-29) and a member of Oriental Commandery No. 12, K.T., Cleveland, Ohio, died at Washington, D. C., October 28, 1929.

Evelyn Briggs Baldwin, who made many expeditions into the Arctic regions and collected valuable data for the Government, died at Washington, D. C., October 25, 1933. He was a member of the York and Scottish Rites.

#### LIVING BRETHREN

William Gibbs McAdoo, Secretary of the Treasury in the Wilson Cabinet and present U. S. Senator from California, was born at Marietta, Ga., October 1, 1863, and is a member of the Scottish Rite in the Northern Jurisdiction.

James J. Davis, 33d., Secretary of Labor under Presidents Harding, Coolidge and Hoover, and present U. S. Senator from Pennsylvania, was born at Trede-

gar, South Wales, October 27, 1873.

Ernest L. Jahncke, Assistant Secretary of the Navy under President Hoover and a member of the Scottish Rite at New Orleans, was born in that city October 13, 1877.

Roland H. Hartley, former Governor of Washington, received the 33rd degree in the Southern Jurisdiction, October 22, 1897.

Dr. Joseph Fort Newton, D.D., noted Masonic author and lecturer, received the 32nd degree at Cedar Rapids, Iowa, October 29, 1909. On October 20, 1933, he received the 33rd degree from the Southern Supreme Council and was appointed Chaplain of that body.

Edward R. Paul, former Deputy of the Southern Supreme Council, received the 33rd degree at Washington, D. C., October 19, 1917.

Dr. C. T. Wang, Chinese Ambassador to the United States, received the 32nd degree at Peking, China, October 31, 1920. On October 19, 1937, he was elected a Knight Commander of the Court of Honour.

Dr. John C. Palmer, D.D., Grand Chaplain of the Grand Lodge, District of Columbia, received the 33rd degree at Washington, D. C., October 23, 1925.

Henry A. Wallace, Secretary of Agriculture in the present Cabinet, became a Mason in Capital Lodge No. 110, Des Moines, Iowa, October 4, 1927.

Fred M. Nye, Past Grand Master of Utah (1926), received the 33rd degree in the Southern Jurisdiction, October 23, 1931.

Robert B. Gaylord, Sr., Past Grand Master of California, was installed Grand Sword Bearer of the Grand Encampment, K.T., U.S.A., October 2, 1934.

Carter Glass, U. S. Senator from Virginia and former Secretary of the Treasury, received the 33rd degree at Washington, D. C., October 22, 1937.

Maj. Gen. Charles P. Summerall, president of The Citadel, State Military College of South Carolina, received the 33rd degree at Washington, D. C., October 22, 1937.

#### CIVIL WAR DID NOT SPLIT

##### THE MASONIC FRATERNITY

During the War between the States of the Union, many religious and fraternal organizations were split in twain. As an illustration, today there is the Methodist Episcopal Church North and the Metho-

dist Episcopal Church South. However, the Masonic Fraternity did not split in that fratricidal strife. Masons of the Blue and the Gray displayed the finest kind of brotherly love toward one another. Many instances of such fraternal affection are of record.

There was a Masonic lodge room in Winchester, Va., which was used by both the Confederate and the Union armies, as they alternately occupied that town during the war. William McKinley, twenty-fifth President of the United States, was made a Mason in this lodge room.

While the strife over the slave question no doubt disturbed the feeling among individual Masons, it did not result in disturbing the harmony as among the various jurisdictions of the Masonic Fraternity.

#### J. K. ORR DEAD

Joseph Kyle Orr, Sr., president of an Atlanta shoe company for over half a century and prominent in Masonic and civic affairs, died at Atlanta, Ga., September 17, 1938, of a heart ailment.

Born February 21, 1857, in New York City, he became Grand Commander of Knights Templar in Georgia at the age of thirty-eight and was the 25th Grand Master of the Grand Encampment, Knights Templar, U. S. A., 1919-22.

It was during his term as grand master of the grand encampment that the Knights Templar Education Foundation was established. Some \$5,000,000 has been appropriated to that fund during the past fifteen years and more than 35,000 youths have been aided to higher education.

He received the 32d degree, Scottish Rite, at Atlanta, November 30, 1911.

#### PARIABA, BRAZIL

Under date of June 13, 1938, the Grand Lodge of Paraiaba, Brazil, announces to the Masonic world that its labors have been resumed, and it gives thanks to the Grand Architect of the Universe for this happy condition.

The notice it sent out states that no restrictions have been imposed upon the ritualistic formulas of its degree work, and none upon its social program, the purpose of which, of course, is to be helpful to mankind.

Attention is called to, and the membership is urged to read and become im-

bued with, the preamble of the Constitution of the Grand Lodge of Paraiba, which states:

"Masonry in essence is a universal institution, having for its principles the Love of God, Humanity, Country and Family;

"An institution eminently consecrated to concord and to the fraternization of the inhabitants of the world, proclaiming complete liberty of conscience as a sacred duty and respecting the spiritual and philosophic principles of each one of its members and of everyone in general, prohibiting within its fold any religious or political discussions.

"A messenger and defender of the Fraternity, preaching and practicing without sacrifice of right and justice, entire obedience to the laws of the country, loving one's neighbor, working incessantly for the felicity of humankind and seeking for its progressive and peaceful emancipation;

"The Grand Lodge of Paraiba has as an Article of Faith the words of its renowned countryman, Father Francisco Joao de Azevedo, a Mason: 'They can only be Masons who believe in an Infinite God, those who recognize the necessity of worship, and those who have a country whose rights and laws they respect'."

The Grand Master announced:

"We now resume our labors. The gavel, which were in repose, return to the rhythm of the batteries, the doors are opened for the good of those desiring to renew their activities in behalf of Masonry's work, and are also open to those who are worthy and desire to come into Freemasonry."

*Branca Dias* Lodge, No. 1, under the Grand Lodge of Paraiba, issued an individual circular letter which contains this statement:

"For those who wish to work for the progress of our lodge, for the Masonic Fraternity, for the grand ideals which look to the well-being of Humanity, *Branca Dias* Lodge will recognize and proclaim such elevated merits, but recommends that the precepts adopted be observed faithfully, then no restrictions will be imposed upon our form of work nor modifications made in the duties of the associate workers."

#### AGREES

Los Angeles, Sept. 21, 1938

ED. CRAFTSMAN:

Thank you most cordially for your strictures on imbecile Shriners' who think it fun to disgrace Masonry, by buffoonery, noise, disruption of street car traffic, and general unseemliness of conduct. It would not be so bad if these fugitives from the Home of Feeble-minded did not bring Masonry into disrepute, for the profane think the Shrine is Masonry. Masonry is dignified.

Imbecile conduct is not Masonry. The national meeting of the Legionaires is here, now, and the wish is hearty that they go home and never come back. They, by a few idiots who think it FUN to be clowns, have imposed on the hospitality of the city, the courtesy of the hotels, and forbearance of citizenry. You might suspect the Shriners were here again.

—E. C.

#### RETURNS TO THE STATES

##### TO LIVE

Leo Fischer, 33d., widely known among Masonic editors as former managing editor of the *Cabletow* and the *Far Eastern Freemason* at Manila, P. I., visited the House of the Temple recently.

Mr. Fischer has retired from his position as chief translator for the Insular Government at Manila after a continued service of 38 years. He plans to spend the rest of his days in the United States of America, probably at Long Beach, California.

Born in Czechoslovakia in 1875 and educated in Germany, Mr. Fischer was naturalized an American citizen in Omaha, Neb., in 1891 and served his adopted country three years as an enlisted man and an officer.

He was made a Mason in old Manila Lodge No. 342, November 22, 1902. In 1914 he helped organize Bagumbayan Lodge No. 4, Manila, of which he is past master. He helped with the organization of the Philippine Scottish Rite Bodies and was their secretary for about a year. He is also a member of the National Sojourners and a member of the Mayon Chapter No. 1, O.E.S.

#### MAKING A MASON "AT SIGHT"

The procedure of making a Mason "at sight," though the prerogative of every Grand Master, is rarely exercised. In fact, there are few Jurisdictions where it has ever occurred. This unique Masonic honor has not been invoked by the Mother Grand Lodge of England for 150 years. Records disclose that it was exercised by that Grand Lodge in 1731, 1766, and 1787, when the Duke of Lorraine (afterwards Emperor of Germany), the Duke of Gloucester, and the Prince of Wales, respectively, were made Masons "at sight."

Other rare instances of Masons who have been made Masons "at sight" are those of John Wanamaker in 1898, by the Grand Master of Pennsylvania; Admiral Winfield Scott Schley in 1899, by the Grand Master of the District of Columbia; William Howard Taft in 1909, by the Grand Master of Ohio; John Stuchell Fisher, Governor of Pennsylvania (1927-31), in 1928, by the Grand Master of that state; and General Charles Pelot Summerall in 1934, by the Grand Master of South Carolina. Louis Kossuth, great Hungarian liberator, was

made a member within two days, February 19-20, 1852, of Cincinnati (Ohio) Lodge No. 133, while he was visiting this country.

Making a Mason "at sight" is a simple procedure. The candidate is obligated in each of the three Degrees without going through the extended Lodge ceremonies and without being made letter-perfect in the salient teachings of the Craft, whereas several months are customarily required for this purpose in some Jurisdictions, and a different time in others.

The Grand Master convenes an emergent or "occasional" Lodge by assembling a statutory number of Master Masons, and with their aid he invites the candidate, observing all the essentials. No ballot is taken, the candidate being admitted to the Order on the sole authority and responsibility of the Grand Master.

Many Grand Lodges frown on the practice of making a Mason "at sight," and it is obvious that the prerogative should rarely be used by a Grand Master.

#### HITLER PROPAGANDA

It is amazing to what lengths the Hitlerites go to befog the minds of their unfortunate fellow countrymen. Not content with having destroyed the Masonic Lodges in Germany and having degraded their members, they would further belittle the Fraternity in the opinion of their people by resorting to pure fabrication.

The following item from an unnamed German newspaper is a case in point:

"The American Masonic Lodge 'Chicago-Illinois' has resolved to erect on a square or in a park of Chicago a monu-

ment 'in honor of all brethren of the whole world who have died for Freemasonry.' As the government of the City of Chicago consists largely of Freemasons, it gave its consent. The Freemasons figure on raising at least a million dollars, especially as the Jewish banks have pledged their support. If the fellows of the apron and the trowel think they must in this manner restore their badly damaged reputation, we cannot do anything to prevent them. They have, by their deeds, erected for themselves in other parts of the world a monument which, while not beautiful, is more enduring than the stone which is to be misused in Chicago. If we may offer a suggestion, we would make one with regard to the form of the monument: a pavilion won't do; they had better build a replica of the Wailing Wall in Jerusalem, in order that the Gentiles among the brethren may also have a place of pilgrimage."

There is no American Masonic Lodge in the State of Illinois or elsewhere known as the "Chicago-Illinois" Lodge. Like the above reference the statement that "the Government of the City of Chicago consists largely of Freemasons" is fallacious. The mayor of Chicago and many ranking officials of that metropolis are Roman Catholics.

Of course, German papers are expected to publish anything suggested or submitted by the Hitlerites, and there is never any recourse to facts to substantiate the truth or falsity of a statement, so the Germans are in a worse predicament on any question than "The Three Blind Mice."—S. R. *News Bulletin*.

#### \$10,000 TO MASONIC HOME

Mrs. Martha E. (Pickard) Valley, who passed away in Denver, Colo., February 5, 1937, left among her bequests \$10,000 to the Nebraska Masonic Home at Plattsmouth, Nebr. According to Francis E. White, 33°, brother-in-law of Mrs. Valley, the gift is the largest single donation ever made to this home. It was given as a memorial to her husband, George William Valley, who for many years maintained a room in the infirmary of the Home in the name of his father and mother, Mr. and Mrs. Jacob Valley, Jr., and who before his death, on December 29, 1933, provided a sufficient sum for its upkeep in the years to come.

Born in Plattsmouth, Nebr., January 24, 1861, very near the spot where the infirmary of the Masonic Home is today, Mr. Valley attained high positions in business and railroad circles. As general manager of the Colorado Midland Railway and its president in 1911, and as head of an investment company, he spent much of his later life in Denver.

An active Mason from his initiation into the Fraternity on May 17, 1893, Mr. Valley became distinguished in both the

York and Scottish Rites. In the former, he was Commander of Denver Commandery No. 25 in 1901; Grand Commander of the Grand Commandery of Colorado in 1910, and was chosen Grand Master of the Grand Encampment of Knights Templar at the 36th Triennial Conclave, held in Seattle, Wash.

As a Scottish Rite Mason, Mr. Valley received the 33rd Degree Honorary, November 4, 1911, and at the October, 1927, Session of the Supreme Council, Scottish Rite, of the Southern Jurisdiction, he was elected a Grand Cross, Court of Honour.

#### THE FUTURE OF MASONRY

The future of Masonry lies not simply in the increase of numbers, but in the dissemination of Masonic principles throughout the world. The greatest function of Masonry is to raise mankind to a higher realization of the beauty of the truth, of the importance of human freedom, of the dignity of labour and of the glory of service in every righteous way.

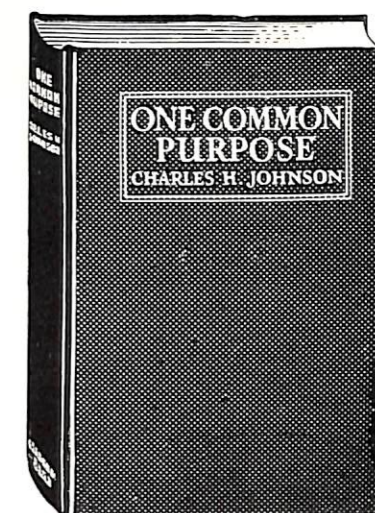


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## All Sorts

### THE EXPLANATION

Chief: Do you believe in life after death?

Office boy: Yes, sir.

Chief: Then everything is in order. After you had gone off for the afternoon yesterday to bury your grandfather, he came in here to see you.

### ALLAH HU AKHAR

There is a story they tell of a certain Moslem preacher who was very very lazy and yet enjoyed his work very much; and one hot Moslem Sunday, it being very warm, in developing his discourse he didn't want to make it too long; and coming forward he said, "Do you know what I am going to speak to you about this morning?," and his hearers said "No." "Well, then," he said, "what's the use of my talking to you about it?"; so he closed the Koran and left.

So the next Moslem Sabbath he asked them the same question, and they were ready for him this time, they thought, and when he asked, "Do you know what I am going to speak to you about?" they said "Yes." "Well," he said, "you know, so what's the use of my talking to you about it?," and then he again closed the Koran and left.

Well, on the third Sunday they were ready for him, and when he asked the usual question, they said, "Well, some of us do and some of us don't." "Oh," he said, "that's fine; those that do know tell those who don't."

### GARCON!

The New York Times let slip this in a recent issue:

"While the band played 'Easter Parade' a corps of waiters brought in the illuminated shells of ice atop which sat Easter rabbits in nests of spun sugar."

### TRUE CRAFTSMAN

Visitor: "Do you mean to tell me that you have lived here ten years and cannot tell me the quickest way to the station?"

Native: "I've been a taxi-driver all those years, sir."

### GOING PLACES

The drunk hailed a taxi and fell into the back seat. He barked an order: "Shay, driver," he ordered, "drive me round the block a hundred timesh."

The driver, a slave for obedience to superior intellects, drove around and around. On the sixty-fifth trip, the stew shouted to the driver, "Step on it, buddy, I'm in a hurry."

### MASONIC LIFEBOAT

The Masonic motor lifeboat, *Duke of Connaught*, maintained by the United Grand Lodge of England at Peterhead, Aberdeenshire, brought the motor fishing boat, *Day Dawn*, safely into harbor on the evening of December 7, 1937, in bad weather and a rough sea after other aids had called for assistance.

The *Duke of Connaught* has been helpful in many dangerous situations at Peterhead since it was established there several years ago.

### SIGNERS

There were fifty-six signers of the Declaration of Independence of whom twenty-six were lawyers, eight were merchants, six were physicians, two were soldiers, two were statesmen, one was a sailor, one was a printer, one was a surveyor, one was a shoemaker, one was a minister; the oldest signer was Benjamin Franklin, printer, aged 70, the youngest was Edward Rutledge, lawyer, aged 26; the last survivor among the signers, Chas. Carroll, died November 14th, 1832.

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